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THE ROLE OF DIGITAL INCLUSION IN THE SPREAD OF SOCIAL WELFARE AND RELIGIOUS VALUES

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Abstract. Digital inclusion has become critical in ensuring equitable access to information and communication technologies, particularly in disseminating religious values and promoting social welfare. This study explores how digital inclusion through access to internet connectivity, digital devices, and digital literacy supports the spreading of Islamic da'wah messages and welfare related content on popular platforms such as YouTube, Instagram, and TikTok. Each platform offers different features that affect how effectively messages are delivered and received, particularly among diverse and marginalized audiences. Using a quantitative approach with the Digital Action Research method, this study analyzes user engagement metrics such as likes, comments, shares, and views to assess the impact of digital inclusion on the reach and effectiveness of religious and social welfare content. The results show that digital inclusion enhances access to religious information and strengthens social awareness, community participation, and value based education. This research highlights the importance of creating inclusive digital environments to ensure that religious and social messages are accessible, relevant, and impactful for all segments of society.

Keyword: Digital inclusion, social welfare, religious values, da'wah, social media.

Abstrak. Inklusi digital menjadi faktor penting dalam memastikan akses yang merata terhadap teknologi informasi dan komunikasi, khususnya dalam penyebaran nilai keagamaan dan promosi kesejahteraan sosial. Penelitian ini mengkaji bagaimana inklusi digital melalui akses terhadap koneksi internet, perangkat digital, dan literasi digital mendukung penyebaran pesan dakwah Islam serta konten-konten yang berkaitan dengan kesejahteraan sosial di platform populer seperti YouTube, Instagram, dan TikTok. Setiap platform memiliki fitur yang berbeda yang memengaruhi efektivitas penyampaian dan penerimaan pesan, terutama bagi audiens yang beragam dan rentan. Dengan pendekatan kuantitatif melalui metode Digital Action Research, penelitian ini menganalisis metrik keterlibatan pengguna seperti jumlah suka, komentar, bagikan, dan tayangan untuk menilai dampak inklusi digital terhadap jangkauan dan efektivitas konten keagamaan dan sosial. Hasil penelitian menunjukkan bahwa inklusi digital tidak hanya meningkatkan akses terhadap informasi keagamaan, tetapi juga berperan penting dalam memperkuat kesadaran sosial, partisipasi komunitas, dan pendidikan berbasis nilai. Penelitian ini menekankan pentingnya menciptakan lingkungan digital yang inklusif agar pesan-pesan keagamaan dan sosial dapat diakses, diterima, dan berdampak bagi seluruh lapisan masyarakat.

Keyword: Inklusi digital, kesejahteraan sosial, nilai keagamaan, dakwah, media sosial.



INTRODUCTION

The media is a means of bridging the spread of information. Currently, technological developments have brought about media transformation, including social media. The effectiveness of social media has made it successful in becoming a media choice that is now widely used by the public. As a result, community interaction began to move towards the digital or virtual realm. This opportunity should be used to spread Islamic da'wah. Various community activities, including the dissemination of religious messages through da'wah, have also undergone a transition.

Social media activities in Indonesia have succeeded in attracting a large number of people. Social media platforms such as Whatsapp, YouTube, Facebook, Instagram, TikTok, and so on are examples of media that are now widely chosen by the public (Supratman, 2018). The primary reasons for using social media are its flexibility and effectiveness. Consequently, each platform strives to enhance its ability to meet the public's media access needs (Junawan, 2020).

Da'wah refers to activities individuals or groups undertake to encourage others toward goodness. Essentially, Da'wah involves communication processes, as its elements align with those of general communication. The primary aim of Da'wah is to guide people toward a better state in line with Islamic teachings. Thus, as a means of conveying Islamic values, Da'wah requires effective communication to ensure the message is delivered to the community while preserving its core Islamic principles (Markarma, 2014). In its implementation, da'wah can take advantage of contemporary communication media's sophistication by the times' demands (Yusuf, 2023).

Islamic da'wah must develop according to the needs of the community. If da'wah activities do not keep up with the times, then da'wah will be left behind. In the current digital age, the rise of the internet as a new medium creates significant opportunities for advancing Islamic da'wah. The internet is a powerful mass media tool capable of delivering da'wah messages to a

vast audience without geographic constraints (Rustandi, 2019). The use of the internet as a new media is accompanied by creativity and innovation from Da'i in utilizing digital spaces for the sustainability of Islamic da'wah. This can be seen from how Da'i utilizes social media features and applications, such as YouTube, Instagram, TikTok, and so on, to spread Islamic da'wah (Basit, 2008).

Da'wah through social media is interpreted as a technological update and an effort *Da'i* (Efriza, 2021). To keep pace with societal progress, Indonesia has significant potential for advancing da'wah activities through social media. The Indonesian people's strong connection to ancestral values and religious traditions is believed to enhance the appeal of da'wah messages. Platforms like YouTube, Instagram, and TikTok are now widely utilized by Da'i for this purpose (Rohman, 2019).

YouTube is a popular platform for accessing digital da'wah, enabling Da'i to share religious messages in a way that feels more personal and relatable to the community. Alongside YouTube, Instagram is also widely used for preaching. Unlike YouTube, Instagram offers more concise and practical content, typically presented in shorter formats. These distinctions make Instagram an appealing choice for the public. The platform's effectiveness and flexibility motivate Da'i to utilize Instagram alongside YouTube as an alternative medium for da'wah (Prabowo, 2019).

TikTok has emerged as another popular platform for da'wah activities. Although it entered the scene later than YouTube and Instagram, TikTok is steadily gaining traction as a valuable social media channel. Consequently, Da'i increasingly views TikTok as a viable option for sharing religious messages. Like Instagram, TikTok primarily attracts users ranging from teenagers to adults (Buana, 2020).

Given this context, da'wah activities now involve various methods to choose from. Da'i strives to align its methods of spreading da'wah messages with the needs and characteristics of the community to engage them effectively. This study introduces a novel approach compared to

previous research by analyzing three widely used social media platforms in Indonesia: YouTube, Instagram, and TikTok, as emerging channels for da'wah activities. The comparison of these platforms aims to evaluate the effectiveness of disseminating da'wah content and provide guidance for preachers to consider each platform's unique features selectively.

Uses and Gratification Theory

Uses and gratification is a communication theory initiated by Lihu Katz, Jay G. Blumler, and Michael Gurevitch. Theoretical content explains the variation of people's goals in consuming media content. As a result, the media presents a diversity of shows or content. However, the motives for using media between individuals and individuals are undoubtedly different. Therefore, this theory identifies the success of the media in meeting people's satisfaction as consumers. According to MC Quail, there are four classifications of audience satisfaction. First, the media as a transition from daily routines. Second, the media plays a role as the community's friend. Third, the media can emphasize specific values on individuals. Fourth, the media is a forum for society in information accessibility (Hossain, 2019).

To fulfill MC Quail's assumptions, *uses and gratification*, likening the individual to an "empty glass." This means that the media and the public fill each other and fill the empty gap. Therefore, how the audience uses media is a basic control that can only be explained by each individual. In this theory, the use of media is also directly related to the assessment of the content displayed by the media (Falgousta, 2022).

According to Katz et al., three assumptions are used in teori uses and gratification: *First*, the audience faces many media options or choices. The emergence of various media choices is an effort to meet the audience's needs. In this case, the need is described from a psychological and social point of view. *Second*, starting from the audience's needs in various forms, so that the media is associated with theory *uses and gratification*, as well as trying to identify the needs of each audience. *Third*, there is competition between one media outlet and another to meet the audience's needs. This

assumption is based on the theory of *uses and gratification*, which emphasizes the participation of the community in choosing media channels (Karunia, 2021). Various factors, including psychological, sociological, and environmental factors, can influence people's choices (Akram, 2018).

Theory *uses and gratification* It also targets people's choices when using social media. As a result, people's goals in accessing the media are also increasingly diverse. However, social media is widely used as a forum for information, interaction, and entertainment. People's choice to use social media is also based on its flexible and practical characteristics. Social media has even succeeded in infecting various activities, including disseminating religious messages through da'wah activities (Yohanna, 2020).

The fundamental difference between conventional and modern da'wah is how the message is packaged. Modern da'wah, primarily through social media, is presented in informative, engaging, and entertaining content. This shift proves *the theory of uses and gratification* applied by *Da'i* through social media. The main goal is to spread da'wah messages effectively while meeting the community's needs to update media content.

Teori Social Information Processing

Interpersonal relationships are timeless by the media; *Social Information Processing* (SIP) Theory is part of the communication perspective that explains how communicators build interpersonal impressions and relationships through text based communication with computer mediated communication (CMC). Joseph Walther put forward this theory in 1992, presenting how communication through social media can affect relationships between individuals and explaining that two main factors affect the formation of relationships on social media: verbal cues and temporal cues. Verbal cues are information conveyed explicitly in text, such as words and sentences. Temporal cues are information conveyed implicitly in a text, such as when sending a message and the frequency of interaction (Foss, 2004).

Through SIP theory, it has been shown that verbal and temporal cues can be used to create

impersonal or hyperpersonal relationships. Impersonal relationships are superficial and intimate, while hyperpersonal relationships are deeper and more intimate relationships that may occur face to face.

The term CMC developed into *Internet Mediated Communication* (IMC) because communication is not limited to computers only but also extends to other internet devices (Bodomo, 2010)

Walther in (Griffin, 2011) argues that relationships can be formed through social media by finding similarities. This theory assumes that even though communication through social media takes longer to build deep relationships, individuals can still do so. This is because communicators are motivated to build online relationships for personal reasons.

Two features of CMC (*Computer Mediated Communication*) provide the basis for SIP (*Social Information Processing*) theory: 1) *Verbal cues* refer to how individuals use words to convey emotions and affection in communication through social media, thus forming an impression for receivers based on the written (verbal) messages received. For example, *self-disclosure*, praise, and expressions of affection are core strategies for conveying impressions and building social closeness. 2) *Extended time* refers to the time available for individuals to send messages through CMC. Face-to-face communication with limited time can be overcome by extending communication time through social media. Extended time allows the *sender* and *receiver* to send messages more frequently, thus helping form impressions and personal relationships (Griffin, 2011).

SIP theory helps us understand how individuals generate impressions and relationships through online communication. It has become a tool for developing marketing strategies, community development, and information distribution.

Digital Inclusion

Digital inclusion is a concept that refers to efforts to ensure that all individuals and community groups have fair and equitable

access to information and communication technology (ICT), including access to the internet, digital devices, and the skills needed to use that technology effectively. With digital inclusion, society can take advantage of appropriate educational, economic, and social opportunities (Nguyen, 2022). The main goal of digital inclusion is to reduce the digital divide and ensure that no group in society is left behind in technological development.

Digital inclusion in da'wah refers to efforts to ensure that all layers of society have fair access to religious information and da'wah activities through digital media, including those who have been technologically marginalized. With inclusive content and easily accessible platforms, religious messages can be conveyed more effectively and evenly. Similarly, digital inclusion is important in sustainable development, improving community welfare, and strengthening religious life. With equitable digital access, society can obtain information, services, and support.

Thus, digital inclusion can be defined as actions that enable all individuals and all layers of society to utilize and engage with digital technology and gain related opportunities. In this case, digital inclusion has a dual role: supporting the improvement of community welfare and enriching the community's spiritual life. When internet access is equitable, the community can obtain information, services, and spiritual support more easily, which can directly or indirectly improve their quality of life. Thus, digital inclusion is now considered complex and multifaceted (Borg & Smith, 2018).

The Concept of Da'wah

Linguistically, the word da'wah is a form of masdar from "*No, no*. which means calling, invited, and encouraged. Meanwhile, in terms of da'wah, it is interpreted as an effort to invite and call Muslims to go to the path that Allah SWT is pleased with, namely in the form of amar ma'ruf nahi munkar (Yusuf, 2023). According to Quraish Shihab scholars, da'wah is an invitation to the door of repentance so that humans can change their position to be better than the previous one. Therefore, da'wah is a goal that is

carried out gradually. Even Allah SWT does not like something that we do in vain. This means that in preaching, we must show seriousness. From this understanding, we can conclude that da'wah is Allah's message to change one's attitude. However, the impact of da'wah can vary depending on how each individual respond to it (Abdullah, 2019).

According to the size of the audience, da'wah is divided into two types. The first, namely fardiah da'wah, is da'wah that is called upon to an individual or a group with few members. Fardiah da'wah is usually carried out spontaneously and in the form of advice, especially for those closest to them. Second, namely ammah da'wah as da'wah carried out for a broad audience. Of course, da'wah requires careful preparation. The large audience also allows preachers to face increasingly diverse obstacles (F. K, 2019).

In today's era of media development, da'wah ammah is more carried out. Various platforms, from print and electronic media to social media, are used by preachers to disseminate da'wah studies. Among the three media types, now da'wah, through social media such as YouTube, Instagram, and TikTok, have also become alternative media that preachers and the public widely favor. The delivery of the messages contained in the content is an attraction for modern society to access da'wah messages. Therefore, social media da'wah is a glorious opportunity for preachers to expand the reach of their da'wah. Da'wah must offer an ideal model and be responsive to various changes. The rapid development of communication technology should be addressed proactively. It can be used as an opportunity and a challenge to realize Islamic da'wah that is more effective, efficient, and global (Fathurrahman, 2021) (Muhaemin, 2017)

Social Media Concept

Social media is generally defined as an interaction platform that accommodates various user activities. The main feature displayed by social media is the update of media communication, in which all parties can be involved as media owners and consumers. This gives rise to a two-way communication pattern

(*two-way flow communications*) and multi-directional communication (*many flow communications*) (Arturo Haro de Rosario, 2018). social media is a medium on the internet that allows users to represent themselves, interact, cooperate, share, and communicate with other users, and form social bonds virtually (Nasrullah, 2016).

Several types of social media are currently popular and often used as da'wah media, including: *First*, YouTube is a web video sharing site created by three former PayPal employees, Chad Hurley, Steve Chen, and Jawed Karim, in February 2005. The site allows users to upload, watch, and share videos that other users worldwide can access for free (Hamdan, 2021).

Second, Instagram is a social media platform that is based on photos and videos. Instagram comes from a combination of two words, namely "*insta*" and "*gram*". "*Insta*" comes from the word "instant" which means fast or instant, and it reflects the app's features that allow users to share photos and videos quickly and instantly. While "*gram*" comes from the word "telegram" which means its users can share photos and videos quickly (Sya'bania, 2020).

Instagram was officially released on the IOS platform on October 6, 2010, and on the Android platform on April 3, 2012, by Kevin Systrom and Mike Krieger through the company Burbn, Inc. Instagram makes it easy for its users to share information and can be a forum to increase creativity, because Instagram has various features that can make photos and videos better, beautiful, aesthetic, and artistically valuable. In addition, Instagram is not just a photo application but a new way of communicating through images, so this is what makes Instagram unique and different from other applications. Moreover, because of this uniqueness, Instagram has become the media of choice for Da'is to spread da'wah messages more aesthetically and creatively (Hardiantorom, 2022).

Third, TikTok is a social networking app and music video platform allowing users to create, edit, and share short video clips with filters and music. The app originated in China

and was first launched in September 2016 by Zhang Yiming (Putra, 2023).

What distinguishes the TikTok application from other applications is that the TikTok application offers a variety of video options with durations ranging from 15 seconds to 30 seconds to 3 minutes. In addition, this application also offers unique special effects. It supports various music genres that allow users to use these features and can foster user creativity and innovation to produce interesting works. The TikTok application can be used for more than just entertainment because the video content in TikTok can also be informational and educational, for example, in the form of da'wah content.

TikTok is considered an effective new way of conveying da'wah messages because of its simple and easy to use platform for its users. As a country with the largest Muslim population, Indonesia must be able to answer the challenges of da'wah in this digital era uniquely and creatively. The packaging and delivery of da'wah messages can be given a new touch along with technological advances so that it is readily accepted by the wider community (Muslikhah, 2022).

METHOD

This research uses a positivist paradigm. The positivist paradigm is a view in which there is an objective reality as an external reality outside the researcher, where the researcher must maintain a distance from the object of research so that the measurement of the reality to be studied can be expressed as the result of scientific thinking (Silalahi, 2009). The approach used in this study is quantitative. While this research method includes research *Digital Action Research* is a research method that combines the principles of *Action Research* (Action Research) with the use of digital technology. This method involves using digital tools and technologies to collect, analyze, and present data and carry out necessary interventions or actions as a result of research. Research *action research* is participatory and collaborative; action research is an approach

used by practitioners to improve practice as part of the change process. Applying the right communication model in responding to data sovereignty is expected to affect understanding among public relations practitioners. (Kohsy, 2010)

The method applied in this study is arranged in two parts. *First*, in adopting social media metrics proposed by *Bonsón et al.* (2017) and Agostino (2013), a descriptive analysis was conducted to test respondents' responses to da'wah content in three media measured through the number of *likes*, *shares*, and *comments*. Meanwhile, to find out the number of *likes* and *shares*, this research will be assisted by the social media matrix tool. Social media metrics refer to the emerging impact associated with virtual networking activities. One of the uses of social media matrix in quantitative research can be seen in a journal written by Arturo Haro de Rosario, Alejandro Sáez Martín and María del Carmen Caba Pérez entitled *Using social media to enhance citizen engagement with local government: Twitter or Facebook?* Therefore, *social media metrics tools* will be used to collect appropriate data at this stage.

Considering the social impact of social media metrics implies a shift in the focus of interaction processes and knowledge circulation in the broader realm of online communication (Twitter, Facebook, YouTube, TikTok, Instagram, etc.). The traces left by a user's interaction with a research object provide metrics on access (viewing, downloading, or saving), assessment (mentioning, commenting, or reviewing), and application (using, adapting, or transforming) of the object.

Second, empirical analysis is carried out to see which social media is the most effective in conveying da'wah messages through indicators of use and satisfaction in the theory of *uses and gratification*. The theory explains the fulfillment of people's needs through media intermediaries. The *theory of uses and gratification* also explains that people's motives in using media are very diverse. In this section, the researcher will apply the analysis of the social media matrix results described in the following three sub sections. This has been done in one of the scientific

journals written by Maria del Mar Gálvez Rodríguez, Alejandro Sáez Martín, Manuela García Tabuyo, Carmen Caba Pérez entitled *"Exploring dialogic strategies in social media for fostering citizens interactions with Latin American local governments"*. The sub sections of analysis in this study are: 1. The analysis of the content provided on social media is in line with usage and satisfaction. 2. Analysis of da'wah content consumption through three different social media is seen from *shares, likes, comments*, and *engagement*. 3. Explanatory analysis: comparison of the level of effectiveness of da'wah content on social media, such as YouTube, TikTok, and Instagram.

Sample and data collection

This study utilized purposive sampling to carefully select three official social media platforms for the dissemination of da'wah, specifically focusing on their role in spreading Islamic teachings to a diverse audience. The platforms chosen were YouTube, Instagram, and TikTok, each selected due to their consistent and strategic use in publishing social and religious value designed to resonate with and engage a broad audience, with a particular emphasis on younger demographics.

Data collection involved analyzing publicly available content, specifically targeting posts that contained social and spiritual reflections, or practical advice tailored to the interests and needs of youth audiences. These platforms were intentionally chosen to represent a variety of content formats, including long form videos on YouTube, posts with captions on Instagram, and short form video clips on TikTok. This selection enabled a comprehensive assessment of how different content formats influence audience engagement and the effectiveness of message delivery across these platforms. By examining the unique characteristics of each platform's content such as video duration, visual storytelling, and interactive elements the study aimed to evaluate comparative engagement metrics in reaching and influencing youth audiences effectively.

RESULT AND DISCUSSION

Consumption patterns of da'wah content on social media Instagram

Table 1. Da'wah Content on Instagram

NO.	JUDUL	TANGGAL UNGGAH	LIKES	KOMENTAR
1	Ibadah dengan pahala tertinggi	12/06/22	413	2
2	Sebuah resolusi, demi hati dan hajat yang insyaallah dikabulkan oleh illahi	19/10/2022	667	42
3	Hanya orang-orang pilihan yang mampu melewatinya ujian	19/10/2022	15	1
4	Jangan lupa bersyukur	19/10/2022	358	6
5	Ubah insecure jadi bersyukur	19/10/2022	144	31
6	Doa sebelum menuntut ilmu/belajar agar dimudahkan dan dipercepat memahaminya	19/10/2022	89	32
7	Hal-hal yang membatalkan wudhu	19/10/2022	246	18
8	Kok bisa? dalam hidup pasti butuh yang namanya iman	19/10/2022	92	36
9	Obat galau terbaik adalah shoiat dhuha	19/10/2022	30	5
10	Batas marah dalam islam	19/10/2022	138	41
11	Penuntut ilmu	19/10/2022	22	4
12	Adab dalam berbicara dengan orang lain	18/10/2022	588	32
13	Segerakan shoiat yuk!	18/10/2022		

Table 2. Correlation Matrix

		IG_Likes	IG_Comm
IG_Likes	Pearson's r	—	
	p-value	—	
IG_Comm	Pearson's r	0,16	—
	p-value	0,602	—

Based on this data, there is no relationship between likes and comments on IG.

The consumption pattern of da'wah content on Instagram social media can provide valuable insights into user interaction with the content. High quality da'wah content may not always get an immediate response through significant likes and comments. This could be due to the more in-depth nature of the content, requiring deeper reflection, or it may be beyond the user's habit to interact directly with the content on the platform. Remember that Instagram users are diverse, with different preferences and habits. Some actively

respond through likes and comments, while others interact more passively with the content. So, a low number of likes and comments does not necessarily indicate that da'wah content is ineffective.

In addition, Instagram's algorithm also plays an important role in how often da'wah content is shown to other users. While user interactions such as likes and comments can affect content visibility, it is not always the only determining factor.

Table 3. Correlation Matrix

		YT_view	YT_Like	YT_Comm
YT_view	Pearson's r	—		
	p-value	—		
YT_Like	Pearson's r	0,88	—	
	p-value	<.001	—	
YT_Comm	Pearson's r	0,364	0,469	—
	p-value	0,271	0,145	—

Based on this data, it can be known if: *First*, there is a relationship between the number of views and likes on YouTube (a strong relationship of 0.88). There is a strong correlation between the number of views and likes on YouTube, with a correlation coefficient of 0.88. This shows that content that gets more views also gets more likes. This can reflect the appreciation and agreement the audience gives to the da'wah content.

Second, there is no relationship between the number of views and comments. There is no relationship between the number of views and comments. Although da'wah content may get many views, interaction in the form of comments is not always directly proportional to the number of views. This can be due to many factors, including a user's preference to only watch content without providing an immediate response or a characteristic of content that does not necessarily provoke comments.

Third, there is no relationship between the number of views and likes. There is no relationship between the number of views and likes. While most of the most viewed content tends also to get many likes, there is no strong relationship between the two variables. This shows that other factors also affect how many

likes an audience gives, other than just the number of views.

In developing a da'wah content strategy on YouTube, paying attention to the number of views and interactions in the form of likes and comments is important. By understanding these more complex content consumption patterns, content creators can improve the quality and impact of da'wah messages spread through the YouTube platform.

Table 4. Correlation Matrix

		TT_Like	TT_Comm	TT_Save	TT_Share	TT_View
TT_Like	Pearson's r	—				
	p-value	—				
TT_Comm	Pearson's r	0,74	—			
	p-value	0,002	—			
TT_Save	Pearson's r	0,728	0,538	—		
	p-value	0,003	0,047	—		
TT_Share	Pearson's r	0,25	0,03	0,161	—	
	p-value	0,389	0,919	0,582	—	
TT_View	Pearson's r	0,795	0,647	0,555	0,681	—
	p-value	<.001	0,012	0,039	0,007	—

The data that has been provided provides valuable insights into the patterns of user interaction with content on the TikTok platform. There is a significant relationship between comments and likes on TikTok. This shows that content that gets many comments also gets many likes, and vice versa. This relationship reflects the engagement and appreciation the audience gives for the content. There is also a relationship between saves, likes, and comments. This shows that the content saved by users also gets a lot of likes and comments. Users who store such content are most likely to engage and be interested in the content, which is reflected in the high engagement rate. The strongest relationship occurred between the number of *views* and *likes*, with a correlation coefficient of 0.795. This shows that content that is watched a lot also gets many likes. As a short video platform, *views* on TikTok are often the leading indicator of how viral content is.

There is also a relationship between views and comments, save, and share. This shows that content that is watched a lot also gets further interaction in the form of user comments, saves, and shares. By understanding these

relationships, content creators on TikTok can devise more effective strategies to create engaging content and spark significant engagement from their audience. Thus, carefully analyzing content consumption patterns can help improve the quality and impact of da'wah content disseminated through the TikTok platform.

The Role of Digital Inclusion in the Effectiveness of Disseminating Social and Religious Welfare Values through Social Media

Discussion The Role of Digital Inclusion in the Effectiveness of Spreading Social Welfare and Religious Values through Social Media, such as YouTube, TikTok, and Instagram. Digital inclusion plays a strategic role in expanding the reach of religious messages and social welfare values to a broader and more diverse society. Equal access to digital technology allows individuals from various backgrounds to obtain relevant religious and social information through social media platforms. YouTube, TikTok, and Instagram are three commonly used platforms with different characteristics for delivering content with religious and social values.

YouTube provides space for the presentation of in depth and structured religious content. YouTube offers ease of conveying and accessing religious messages (Bari, 2025). The long duration video format allows for comprehensive discussions on religious and social issues, such as social justice, solidarity, and humanitarian values. With the presence of comment and subscription features, YouTube also supports interactions that strengthen digital literacy and form reflective online communities. For groups with stable access to the internet and digital devices, YouTube has become a very effective medium for preaching and education.

On the other hand, TikTok offers an inclusive approach that is very popular among the younger generation and users with limited time or bandwidth. With short yet interactive video durations, TikTok allows for disseminating religious and social values in a lighter, more creative, and easily

understandable form. The packaging and delivery of the message can also be given a new touch that aligns with technological advancements, making it more easily accepted by the wider community (Muslikhah, 2022). For example, using features like duet, stitch, and react can encourage direct participation from the audience, thereby creating a dynamic social dialogue and reaching users who might not have been touched by conventional preaching.

Instagram has become a powerful visual bridge for conveying da'wah messages through images, short videos, and stories. Visual aesthetics are Instagram's strength in conveying moral messages, social empathy, and symbolic calls to goodness. In the context of digital inclusion, Instagram reaches more mobile and visual users and encourages interaction through comments, likes, and shares that extend the message's impact to a broader network.

These three platforms demonstrate that the effectiveness of disseminating religious and social values is greatly influenced by users' ability to access and utilize digital technology. Therefore, the success of preaching and social education in the digital space does not only depend on the content of the message but also on the extent to which society has been digitally included, both in terms of access, digital skills, and the availability of content that meets their needs.

Thus, digital inclusion is important in building a religious and prosperous society in the digital era. Through digital inclusion, religious life becomes more adaptive and modern, while social welfare can be enhanced through technology. Thus, digital inclusion is not just about access to technology but also about information justice. When digital access and participation are expanded evenly, the messages of preaching and the values of social welfare will be more easily accepted and internalized by all layers of society.

CONCLUSION

Based on this discussion, the consumption pattern of da'wah content on social media has different levels of effectiveness in spreading da'wah. The Instagram platform has a unique

consumption pattern, where the quality of the content does not determine the content on Instagram. This is because Instagram has diverse users with different preferences and habits; besides that, the high and low number of likes and comments also do not determine the effectiveness of da'wah content in the media, although the like and comment features can affect visibility. However, this is not the only determining factor. Furthermore, the consumption pattern of da'wah content on the YouTube platform strongly correlates with the number of views and likes. If the da'wah content is according to the audience's preferences, the audience will show appreciation and consent to the da'wah content. Therefore, the *creator* Da'wah on YouTube can improve the quality of da'wah tailored to the audience's preferences. Likewise, on the TikTok platform, the number of *views* and *likes* has the strongest relationship with content consumption patterns, where watched content often gets many likes.

Thus, the comparison of the level of effectiveness of da'wah content on social media can be adjusted to the characteristics of each platform, especially since each platform has its advantages and disadvantages. So, da'wah practitioners need to adjust which social media platforms are by their da'wah goals so that da'wah messages can be accepted and valuable for the community.

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